CATHOLIC ·ACTION·

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September, 1947

IS UN DYING ON ITS FEET?

Thomas H. D. Mahoney, Ph. D.

ABNEGATION
RELIGIOUS DISCRIMINATION
RESETTLEMENT OF DISPLACED PERSONS
NCCW INSTITUTE ON UN
CATHOLIC BROADCASTERS MEET
SOUTHWEST REGIONAL CONFERENCE

The Movement
Of Christian Rebirth

A NATIONAL MONTHLY PUBLISHED BY THE
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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

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It helps, unifies, and leaves to their own fields those that already exist.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

Vol. XXIX, No. 9 September, 1947

Our Common Catholic Interests

THE proposal for the establishment of an international relief organization designed to coordinate activities of Catholic welfare groups in all countries has been approved in rough lines by the Holy See. The idea of such an organization was first brought up in January of this year at Lucerne, Switzerland, and was discussed again at a convention of relief organizations in Paris in March.

Holy See Discusses Formation of World-wide Relief Organization

The international organization will not impose itself over already existing charities, but will function as a means of information and coordination. Nations which up to this time do not have their own relief organizations will be encouraged by the international outfit to create them and to participate in the functions of the world-wide organization.

The Vatican Bulletin which discusses the formation of such a world-wide organization visualizes "a provisional committee constituted by representatives of national organizations which should be recognized by the Hierarchies . . . but at the same time the Holy See has reserved for itself the task of preparing a charter of an international organization of coordination of Catholic Charities."

The bulletin emphasized that the provisional committee should take the initiative in coordinating the efforts of organizations without interfering in their direction and organization on a national scale.

In reviewing the efforts of national organizations, the bulletin paid high tribute to the accomplishments of War Relief Services-National Catholic Welfare Conference, which it stated headed the relief organizations which have outgrown national borders and "through which American Catholics achieved a truly magnificent effort in favor of the suffering people of so many nations."

THE Fourth Regional Meeting of the Catholic Council for the Spanish Speaking was held in Los Angeles on August 19, 20 and 21 at the Immaculate Heart College. Over 200 delegates were registered from California, New Mexico, Texas, Colorado, Michigan and New York.

Cooperation For the Spanish Speaking

There were six general sessions which were addressed by persons having special expert knowledge and experience in treating the subjects which covered (1) The Spanish-Speaking Parish, (2) The Care of Youth and Developing Leadership and Organizing the Laity, (3) Religious Education—with special emphasis on the Confraternity of Christian Doctrine—Vacation Schools, and recruiting children for instruction, (4) Temporal Helps to Spiritual Welfare, (5) Migratory Workers and Scattered Groups.

Following each general session were sectional meetings where the delegates met for free discussion of special phases of the subjects presented in the general sessions.

The addresses given at the final session by His Excellency the Most Rev. Robert E. Lucey, Archbishop of San Antonio, and the Rev. John J. Birch were a fitting climax to the Conference. The delegates went away with renewed spirit and in earnest resolve to meet the challenge given them.

Father Birch described the conditions of the 3,000,000 people of Mexican extraction scattered throughout the ten states in the midwest and southwest, who are, for various reasons "unassimilated, are in the lower economic group; are forced to move from place to place, and are the victims of discrimination and exploitation." He pointed out that while many of these people have surmounted the obstacles that stood in their path and have obtained a position in society and found security in the Church, the majority are found in the less privileged classes. "Those who ignorantly maintain that he loves poverty and squalor know nothing of his nature. He loves beauty, wealth and nice things and is artistic and musical by nature. Those who work with them, Father Birch continued, will agree that they are a wonderful people to work with, but they must be treated with kindness and consideration and their dignity as an individual be appreciated."

Archbishop Lucey sounded the closing words of the Conference—and impressive words they were: "In the Mystical Body of Christ there are no minorities." "In our time," he said, "this doctrine of the Mystical Body is a challenge and a promise —a challenge to live as full-time Christians in justice and charity and peace; a promise that if we continue to act as part-time Christians we shall live close to chaos."

He declared the incentive is given to practice justice and charity toward our neighbor because he is a brother of Christ and a relative of God.

THE recently issued Labor Day Statement of the N.C.W.C. Social Action Department surveys needs and proposes specific action in the field of economic life.

1947 Labor Day Statement

"Capital and labor are presumed to be partners," the statement points out, "but the system needs to be modified so that the declared partnership can be fully realized in terms of greater mutual benefit."

The Department pleads for the establishment of a system of Industry Councils through which labor and management, with the assistance of government may jointly and democratically work out all of the major problems of economic life. One of the things needed, the statement goes on, is "a socially just and reasonably automatic system to distribute the increased productivity of industry as it develops."

"Now such a modified wage system on a nationwide scale presupposes the existence of an organized council of industry, business and agriculture. Each should function within its own sphere, but all should cooperate with one another on the local, regional and national levels with governmental supervision to insure equity for all," the statement notes.

Quoting the recent address of President Truman, the statement points out that the responsibilities to which the President referred cannot be carried out by individuals or groups acting alone; and offers the suggestion of the Catholic introduction to the inter-faith economic statement of 1946, "Pattern for Economic Justice": "The government can make its greatest contribution to the general welfare by actively encouraging the bona fide organizations of labor, business, agriculture and the professions to set up a system of economic councils for industry-wide and national economic planning. We urge the government to call the leaders of these organizations together immediately and to assist them in establishing a workable system of industry councils."

The statement urges the passage without delay of a Federal housing measure which, "while respecting the rights of private enterprise, will provide decent accommodations for low-income families"; extension of social security "to provide wider coverage and greater benefits both as a stimulus to full production and employment and in fairness to the beneficiaries"; increasing the statutory minimum wage from 40c to at least 65c per hour under the Fair Labor Standards Act; and simplified tax legislation providing fair incentives to industry, while giving "more equitable treatment to low-income families with dependent children."

"BY a decree of the Sacred Congregation of Rites, dated February 22, 1947, St. Isidore, the Farmer, has been constituted the heavenly patron before God of the National Catholic Rural Life Conference."

Rural Life Conference Given Patron Saint

Permission has also been given to celebrate the feast of St. Isidore, the Farmer, on March 22 in the archdioceses and dioceses of the United States in a more solemn manner with a special Mass and Office approved for it.

The decree and permission for solemn celebration of the feast have been received from the Sacred Congregation of Rites in response to a petition made by The Most Rev. William T. Mulloy, Bishop of Covington, who is president of the National Catholic Rural Life Conference.

ABNEGATION

By Rev. Charles A. Hart

"AFFIRM life rather than deny it" are favorite catchwords of the pagan world to hurl against the Christian teaching of self-denial which Our Lord made as a condition for joining forces with Him when He said: "If any man will come after Me let him deny himself, take up his cross and follow Me." For the pagan it is at best a very short life that precedes annihilation. For him it is a very physical thing which should be packed with as much physical action as possible. A life of self-denial is not only foolishness, it is entirely unnatural. At all costs the Cross must be fled. If of old the Cross was declared to be to the Jews a stumbling block and to the Gentiles foolishness nothing, so separates the real follower of Christ today from the vast pseudo-Christian and the frankly pagan world which literally engulfs the Christian than this cross of self-denial. And this present assault upon the small minority Christian body is not always the open, sordidly material, attack of the old paganism which knew not Christ. It now has a hundred refined and subtle modes of infiltration. Freudian suppressed desires, it is said, lead to injurious complexes really harmful to both body and soul. The sense of sin is likewise injurious and to be avoided in the name of mental hygiene.

In such an atmosphere the Christian cannot entirely escape contamination. He falls in with it too often, albeit with a definitely guilty conscience. Filtering the air one breathes is not an easy task. Yet somehow just that must be accomplished. The very essence of Christianity is here at stake. The Christian way of living is, of all things, not merely a natural one. It is decidedly supernatural, and nothing less, imposed upon the natural by a solemn rebirth in water and the Holy Spirit. He who professes to be of Christ and misses this truth in all its tremendous consequences misses everything. He cannot enter at all into Christ's Kingdom unless he be reborn supernaturally. This central core of the Christian way of life, therefore, implies a duality, a juxtaposition of the supernatural upon the natural. Of course it was not intended that the lower of the two should war against the higher. Sin, resistance to God's will at the very outset, brought that unhappy condition about. Personal sin increases the rebellion. Only denial, a discipline of our natural selves, a submission of the natural to the higher laws of the supernatural, can bring the unity of peace between our two lives.

In such a happier integrated state each sees his natural sinful self in true perspective, as something to be at all times controlled, never to be fully trusted, never to be allowed its own traditionally sinful way. A saint is one who sees this truth with such perfect lucidity that his consequent sense of utter humility in the comparatively little value of his natural self in the presence of grace makes his protestations of worthlessness seem exaggerated. Actually it is only the completely clear light of grace in him, shining upon the dark sinfulness of his lower nature, that compels his constant proclamations. His is a profound grasp of realities. Even the perfect natural life of Jesus in perfect union with the divine nature through the Second Person of the Trinity was not excluded from such an insight. Though no sin ever stained His human nature He still constantly exclaims out of the depths of such lucidity: "Learn of Me because I am meek and humble of heart."

For us every single act of self-denial made in the state of grace increases our insight into the true status of our natural selves. Every repetition of such acts strengthens the habit of supernatural supremacy in us. We can measure our nearness to God, and His corresponding pleasure with us, as was the case with His Beloved Son, by the growth of humility in us. How impossible is any Catholic Action that has any value in God's sight which is not rooted in, and constantly fed by, profound humility.

Only then are we fully aware that our sinful natures of themselves are entitled to nothing but frustration and defeat. Everlasting fruit comes only from our supernatural selves which are entirely gratuitous, as the very name grace implies. Of our natural selves we are nothing and can accomplish nothing eternal.

Jesus most humble, permeate always our high privilege of Catholic Action with Thy profound humility!

IS UN DYING ON ITS FEET?

By
THOMAS H. D. MAHONEY, Ph.D.
MASSACHUSETTS INSTITUTE OF TECHNOLOGY

AS these lines are written, some two years after the adoption of the Charter at San Francisco, the United Nations stands at undoubtedly the lowest point in its brief history. Within the short space of four days, the USSR has invoked the veto seven times thus bringing to sixteen the total number of occasions on which she has made use of this weapon to thwart the will of the vast majority. As a result of these startling days, there is a widespread feeling that the UN is finished. While there can be no doubt that the picture is indeed a dark one offering little room for optimism, is such pessimism justified? Before we can answer that question, a review of the history of UN to this point is in order.

The announced objectives of UN which officially came into being June 26, 1945, at San Francisco are: (1) to enforce peace and control atomic energy; (2) to provide forums to settle international disputes; (3) to help rebuild devastated nations; (4) to expand trade and employment and to raise living standards throughout the entire world; (5) to respect human rights and freedoms; and (6) to advance the welfare and promote the development of self-government of dependent peoples. Certainly these are goals which any right thinking individual would like to see attained. But they are ends which can be achieved only in time and by the application of constant diligence. One has but to think back to the critical era in American history from 1783-89 to appreciate the need for patience and understanding.

In order to lay the groundwork whereby these desiderata will become concrete realities, numerous agencies of UN have had to be formed to deal with the multifarious facets of political stability and economic and social progress. A list of these units is admittedly lengthy yet necessary in order that the reader may better appreciate how difficult and many sided the tasks to be performed are. For full and free discussion of all matters embraced by the Charter, there has been set up the General Assembly, "the town meeting of the world." Here all 55 members have an opportunity to state their case and air their grievances. To maintain world order, there is the powerful Security Council, comprising five permanent and six non-permanent members. The "Big 5" enjoys its special position on this organ due to the fact that its members possess the military power and the economic resources which made possible the defeat of the Axis and which would be necessary to deal with any future aggressor. Subordinate to the Council are such affiliated bodies as the Atomic Energy Commission, the Commission for Conventional Armaments, and the Military Staff Committee. In an indirect relationship with the Council are Regional Security Arrangements and Agencies such as the Inter-American Conference. To undertake the judicial settlement of disputes, there is the International Court of Justice which rules on international disputes which can be settled on the basis of existing international law.

These are the three main organs of UN. Next in importance are the Secretariat, the international civil service as it were; the Trusteeship Council, which is concerned with the welfare of dependent peoples; and the Economic and Social Council (ECOSOC), one of the most important of all UN agencies. This body seeks ultimately to enable the people of the world to enjoy constantly rising standards of living. To accomplish its many duties, ECOSOC operates through subsidiary commissions—Economic Commission for Europe, Economic Commission for Asia and the Far East, Economic and Employment, Fiscal, Statistical, Transport and Communication, Human Rights, Status of Women, Social, Population, and Narcotic Drugs. ECOSOC collaborates by means of agreements with several specialized intergovernmental agencies—the Food and Agricultural Organization (FAO), the International Labor Organization (ILO), the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the International Civil Aviation Organization (ICAO). Agreements are in the process of being worked out with the International Monetary Fund (IMF), the International Bank for Reconstruction and Development (IBRD), the International Telecommunication

Union (ITU), and the Universal Postal Union (UPU). Eventually, there will also be agreements with the not yet fully organized specialized agencies such as the International Trade Organization (ITO), the Intergovernmental Maritime Consultative Organization (IMCO), the World Health Organization (WHO), and the International Refugee Organization (IRO).

Thus the agencies have already been set up or are in the process of building which, if given a fair chance, may yet secure the peace of the world. Despite this impressive record of accomplishment and promise, one would be unduly sanguine were he to conclude that all is well fundamentally or that the prospects for the immediate future are at all bright. The basic reason for this sober picture is quite patent. It is the inability of the great powers to reach agreement. Reduced to an even more simple conclusion, it is the sorry spectacle of Russia's obdurate refusal to cooperate with the other powers. Yet, if by some miracle this condition were to be corrected, there would still remain several basic improvements to be made in UN if it is to do the job it has tackled.

These include, among other lesser problems, the questions of the veto, the present undue subordination of the Assembly to the Council, and the innocuous position of the Court.

In the case of the veto, as it is presently constituted the accent is on brute power. As Sir Carl Berendsen, the New Zealand delegate, once put it, "it is a throwback to the pagan principle that might makes right." On matters of procedure, there is no veto. It operates only in the case of matters of substance, i.e., questions relating directly to the maintenance of peace. In the case of a threat to the peace it works in this fashion. In the first or discussion phase of a dispute, there is no veto. In the second or investigation stage, there must be an affirmative vote of seven members of the Security Council, including the "Big 5." If one of that number vote against the question, it is defeated unless it so happens that one of the "Big 5" is a party to the dispute. If this is the case, it can neither vote nor exercise its veto power. The third stage, if it is a case of contemplated action against an aggressor, must be approved by seven members, including the "Big 5" whether parties to the dispute or not. This means in essence that one can be a judge in one's own case if one happens to be a member of the "Big 5"! This inequitable power means that if one of the "Big 5" becomes an aggressor or if it supports another state which is so acting it can invoke the veto power to prevent the Security Council from dealing with a patent case of aggression! Until this mistake is remedied, there can be little hope for the future of UN. Does this mean that the veto should be totally ruled out? The answer is no because the big powers are entitled to a slightly more privileged position (and to a higher degree of responsibility as well) because of their military power and their resources. Such an arrangement is a concession to reality. What is in order is some way whereby the use of the veto may be reduced to an absolute minimum and even then invoked only after careful consideration. Unless this happens soon, there can be little hope for improvement.

Secondly, the inferior position of the General Assembly in relation to the Security Council must be remedied. It should be recast by a system of weighted representation which would take into account the present abilities of the members and yet allow for progress by those powers today which are in the category of minor states. While Mr. Rider in his *The Great Dilemma of World Organization* may not have exactly the right method for providing a system of weighted representation, he clearly issues a challenge which must be met. In short, the Assembly must become the legislative branch of the UN. The Council could be made into a real executive under such an arrangement.

Finally, the Court must be empowered to codify international law and settle disputes among nations in much the manner that our own courts operate. To do so would require that its findings have the force of law and be backed up by the necessary authority to force the culprit to abide by its decisions.

If the veto is, not removed, but modified to fit an irreducible number of instances and the Assembly and Court strengthened while the Council is made into a real executive, there is every reason to be optimistic about the future of the organization. But it is quite clear that these desirable steps cannot be taken until Russia is willing, voluntarily or through the force of a united world opinion, to change from her present intransigent attitude. That such a transformation is to take place in the forseeable future is indeed unlikely. An alternative would be to let Russia know that her threat to go home if the "principle of unanimity" (the veto) is tampered with is acceptable to the majority. Such a step should be taken, of course, only after every other method of swinging Russia into line has been completely exhausted. It is quite conceivable that faced with such a stand Russia might become more cooperative. We cannot know until we try.

RESETTLEMENT OF DISPLACED PERSONS

Crucial Questions of the Day

I

THE resettlement of the 1,200,000 odd displaced persons now in Germany, Austria, and Italy constitutes one of the most baffling problems of the post-war world. It is almost two and a half years since actual battle hostilities ceased in Europe. At that time there were well over 10 million so-called Displaced Persons in Germany, most of whom had been imported as forced labor. All but slightly over a million of these persons were almost immediately repatriated to their homes in Czechoslovakia, Luxemburg, Norway, Bulgaria, France, Holland, Belgium, Poland, and neighboring countries. Most of them were anxious to return to their homelands. The danger of a new totalitarian state was not then evident. Freedom still meant something in the European mind. The United States Government through its continued recognition of the representative governments in exile was still the supreme hope of all the freedom loving peoples of the continent. The promises and hopes of the four freedoms were still fresh in everyone's mind.

Many momentous changes, however, occurred during the subsequent two years. The real aims and objectives of the totalitarian regime of the USSR began to make themselves clear. Puppet states were established in Yugoslavia, Rumania, Poland, Hungary and other countries. The Baltic states as early as 1940 were incorporated as Soviet Socialist Republics and there is every indication at this time that further such aggression just short of war will occur. It is little wonder then in the face of such disregard of democratic principles that those Displaced Persons still away from their homelands are reluctant to return because of fear for their religious and civil liberties—of very life itself. From a religious viewpoint these people are approximately 25 per cent Catholic, 15 per cent Jewish, and the remaining of various Protestant sects. They represent a variety of vocational backgrounds—some skilled workers—the majority farm hands and unskilled laborers.

The majority are Poles, many of whom were brought into Germany for slave labor by the conquering German armies. Many thousands of Poles were confined in concentration camps because of their religious and political beliefs. The Balts from Latvia, Lithuania, and Estonia constitute a very substantial number of the presently Displaced Persons, some of whom were conscripted into slave labor in Germany while others fled their homelands because these countries had been forcibly taken over by the USSR.

Another group is made up of Ukranians who were not only forced to work in Germany but were also absorbed into the German armies. There were, following the peace, about 80,000 Jews in the Displaced Persons Camps of Europe. The number at the present time has been doubled by the large numbers of Jews who have fled the countries of Eastern Europe. The last major group of Displaced Persons are Yugoslavians, most of whom had fought with the Allies for a free world, but subsequently found that they could not receive any freedom following the return to Tito's domain. There are, in addition to these five major groups, small numbers of Hungarians, Czechoslovaks, and other nationalities.

UNRRA during its administration of the Displaced Persons Camps from time to time engaged in forced repatriation activities. This was particularly true during the last years of its existence. UNRRA at one time ordered that all educational, recreational and other cultural activities be discontinued in all camps caring for 100 or more Displaced Polish Persons. UNRRA Administrative Order No. 199 dealt with the forced repatriation of Displaced Persons who lived within the boundaries of the USSR prior to December 1, 1939, as well as persons from the Baltic states and the Ukraine. Much pressure was admittedly levied on these Displaced Persons in an endeavor to force their return to their countries of citizenship.

It may be stated at this time that it is fairly certain that the Displaced Persons now remaining in the Zones of Germany, Austria, and Italy constitute a "hard core" who cannot and will not return to their countries of origin. There is only one solution to this entire problem. That is, resettlement in some other country.

On June 30 of this year UNRRA ceased to function. Prior to this time the Intergovernmental Committee on Refugees, which was estab-

lished in 1938 by 31 nations meeting at Evien, France, had made some progress in resettling refugees and Displaced Persons.

The Intergovernmental Committee on Refugees has made arrangements with several South American countries to accept certain types of refugees, chiefly according to their occupations. Three ships have been contracted to transport these persons to South America during 1947. Almost 5,000 refugees have already been transported to such countries as Venezuela and Brazil. The IGC, however, is to terminate its activities as soon as the new International Refugee Organization comes into existence. The Preparatory Commission of the IRO is now meeting in Lausanne, Switzerland, and has promised that the new organization will assume the financial responsibility of continuing the three ships traveling between Europe and South America until the end of the year. The new IRO within its limited provisional budget of approximately 160 million dollars must maintain all of the Displaced Persons in the camps in Germany, Austria, and Italy. Only 5 million dollars of these funds at the present time has been set aside for resettlement purposes. It is easy to see, therefore, that most of the people cannot be given new homes with such limited funds. It is conservatively estimated that at present rates it would cost approximately 170 million dollars to resettle a mere 100,000 persons. Little has been accomplished up to the moment toward resettling any large numbers of people. The bulk of the work of resettling all of the Displaced Persons now remaining in Europe and the Far East is still with us.

II

THE first problem concerning the resettlement of Displaced Persons is the definition of just who is a D.P. Unless some widely accepted definition of a Displaced Person is established the nations concerned will squabble continuously as to who is or who is not to be classified as a D.P., and the problem will remain with us indefinitely.

In June 1946 the Survey Committee on Displaced Persons of the American Council of Voluntary Agencies for Foreign Service defined Displaced Persons for the purpose of its survey as follows: "Those persons who have been displaced from their countries of nationality, refuge, or residence since the outbreak of World War I, by reason of wars, their aftermath, or the political situations that give rise to war, or revolution; and including those ex-enemy nationals not displaced from their countries of nationality, refuge or residence, who have been persecuted by the enemy because of race, religion or activities in favor of the United Nations."

The second problem regarding resettlement is to determine just whose responsibility these people are.

It is clear that no private voluntary agency or group of agencies can possibly finance such a gigantic undertaking. Promises of liberty to the peoples of the world were made by the United Nations. It is, therefore, clearly the responsibility of the United Nations to provide the means of liberty to the Displaced Persons who cannot or will not return to their homelands where liberty no longer exists.

The size of the problem makes it necessary for all the United Nations to contribute financially toward the satisfactory solution of this problem.

The third problem of resettlement is the finding of suitable countries of repatriation. This, too, should be a governmental problem and should be solved by joint conferences of the various nations of the world; either between themselves or through the medium of the International Refugee Organization.

As we have already seen, the Intergovernmental Committee on Refugees has made some agreements with governments chiefly in South America. It may be presumed that the new IRO will continue to honor these agreements and it is hoped that this organization will make new and far-reaching ones. Private relief organizations, of course, must play an important role in resettlement.

III

WAR Relief Services-N.C.W.C. for several months this year had a commission of technical experts visiting the several South American countries. Catholic committees of reception for the new immigrants were established in such countries as Brazil, Chile, Venezuela, and others which already have concluded agreements with the IGC. Promises were obtained by War Relief Services-N.C.W.C. representatives from

(*Turn to page* 20)

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions of the Day," offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organziation and educational leaders.

Use the articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Religious Discrimination In Veterans Education

DURING the last year, the First Amendment to the Federal Constitution has been frequently relied upon in an effort to cut off public welfare services for children attending parochial schools. It was even urged, in the State of Washington, that the singing of Christmas carols in public schools violated the "doctrine" of the separation of church and state. And now we find the same argument being invoked in the State of New York in an effort to prevent the State from effectively utilizing the educational facilities of Canisius College for the education of veterans under the Servicemen's Re-Adjustment Act.

In order to appreciate more fully this controversy, it will be necessary to examine briefly a few of the pertinent facts. The General Assembly of New York, at its 1946 session, enacted legislation which authorized the State to remodel existing buildings or to engage in new construction for use as classrooms at over-crowded institutions of learning which were participating in the education of veterans in pursuance of the Servicemen's Re-Adjustment Act. The statute was applicable to "any college or university within the State." It was enacted only after a thorough study of the problem at a conference of school authorities where it was demonstrated that the colleges and universities of the State, both public and private, lacked sufficient housing and classroom facilities to accommodate the large number of veterans who were applying for admission to the schools in the State of New York.

Canisius College, a Catholic institution located at Buffalo, did not have enough space to take care of its large number of applicants. It thereupon secured title to an abandoned hospital and entered into an arrangement with the State whereby the State agreed to take over the property under a "permissive right" or "license" and remodel it for classroom use. The State would surrender the license on completion of the remodeling and retain title to the improvements for five years at which time this title would be released to the college. The building was not to be used for denominational teaching. Its facilities were opened to all of the students regardless of race, creed, or color without any discrimination.

Shortly after work was commenced on this building, one Henry Adsit Bull brought an action against the school and the members of the Emergency Housing Joint Board alleging that the arrangement with the State was contrary to the New York and Federal Constitutions. The plaintiff's action, as in the case of the majority of such actions, failed to comprehend the fact that the primary beneficiaries of the arrangement were the veterans and the State. Sole attention was focused on the institution contrary to the well-established rule that "The general welfare is assumed to be promoted through education. The benefits flow from the fact that the public is provided therewith *regardless of the agency through which it is furnished.*" Rottchaefer On Constitutional Law, page 633 (emphasis ours).

The above rule is particularly applicable to the *Canisius College* case, for the State money is now being used to discharge an obligation which the State as well as the Federal Government owes to the veterans. Canisius College was really aiding the State in discharging this obligation by procuring the abandoned hospital and by making available the facilities of its teaching staff.

Fortunately, the New York court did not succumb to the myopic theory of the separation of church and state argument which looks only to the nature of the institution which is involved. Rather the court dismissed the request for an injunction. The dismissal was not, however, on constitutional grounds but rather on the basis of the proposition that the plaintiff was not so peculiarly affected as to call for the court to pass upon the constitutionality of the action of the Board.

The above considerations are, nevertheless, *ad rem* for the plaintiff has indicated that he will appeal from the action of the court in refusing to accept his short-sighted theory of separation of church and state. Such an appeal would only serve to throw more light upon the basic fallacy which underlies the excessively broad construction of the First Amendment—namely, the failure to recognize the interest of government in the social and economical life of the people and in assuming service functions for the promotion of the general welfare. The assumption of these functions frequently involves the payment of public money to private individuals. This in itself is not sufficient to invalidate legislation authorizing such payment. The basis of the payment is the all important factor. If as in this case, the money is only to be expended for the purpose of discharging a public function, then there is no legitimate ground for a constitutional challenge.—*George E. Reed.*

Month by Month with the N. C. W. C.

In Memory of Archbishop Edward Hanna

The tributes which have been paid during recent weeks to the memory of Archbishop Edward J. Hanna as his body was brought back for interment in his See City of San Francisco are treasured by all who knew him. For the headquarters staff of N.C.W.C., they have deep significance, for they are added recognition of the great qualities of one who gave so much to the building of the Welfare Conference in its early days.

From the time of the founding of the National Catholic Welfare Conference in 1919 until his retirement in 1935, Archbishop Hanna served as chairman of the Administrative Board of Bishops, charting by his pioneer labors the unified, national apostolate of the Church and Catholic Action in the United States through the instrumentality of the N.C.W.C.

So valuable was his work that upon his retirement from the N.C.W.C. Administrative Board, the General Meeting of the Bishops expressed to him "their gratitude and appreciation" for his "diligent zeal," "unfailing presence at all meetings," and "willingness to serve."

During the sixteen years of Archbishop Hanna's service, many questions of vital import to the Church and the nation pressed for solution. It was at this time that the Oregon School Case was brought before the Supreme Court of the United States and received a decision which Archbishop Hanna said "has safeguarded forever in all places in America our parochial schools."

His contribution to the promotion of good citizenship won for him the reputation of a great Churchman and civic leader and endeared him to people of all ranks and conditions. His loyalty to the principles on which our nation was founded made him a strong supporter of the Constitution which he felt expressed the principles which have made us a great nation. In a statement issued in 1929 in connection with the observance of Constitution Week, His Excellency said: "It is the duty and the privilege of every American to see to it that for him our Constitution is a living ideal to which he endeavors to mold his thought, his social and public attitude. It is well to study its origin and its paragraphs: it is better to live its principles and its precepts."

In his teaching and example, Archbishop Hanna upheld these principles but he never permitted them to become merely humanitarian principles. They were always lifted to the supernatural plane and his every act showed the deep significance of his faith. He was first of all the priest and shepherd of souls.

Archbishop Hanna brought these great qualities of mind and heart to his work for the Welfare Conference, laying a strong foundation on which the future work of the Conference could rise.

His administrative service extended over a longer period than is given to many men. When he retired in 1935 and went to Rome to live, he had been a priest for 50 years and a Bishop for nearly half that time. Death came to His Excellency in Rome where he had lived for nine years after relinquishing his many activities. Following temporary interment in Rome, his body has been brought back to the See of San Francisco and received with love and honor by a devoted people.

To the recognition of a great and good man, the N.C.W.C. adds its tribute of devotion.

Latest Changes in And Additions to Hierarchy

The month of August, 1947, has set a record for our country in the number and variety of episcopal appointments.

Six priests of the United States have been named auxiliaries and coadjutor in six United States sees.

A bishop has been transferred from one diocese to another —from Coadjutor to Ordinary.

An American-born missionary in Africa has been named a bishop and elevated to Vicar Apostolic.

Another American missionary has been named Apostolic Visitator to Korea.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N.C.W.C. ADMINISTRATIVE BOARD

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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

A Benedictine of the Priory of St. Gregory the Great at Portsmouth, R. I., has been named Coadjutor to the Vicar Apostolic of Sweden.

A priest of the Norbertine Order has been made Coadjutor Abbot with the right of succession to the head of the Norbertine Congregation in America.

And an established diocese has been retitled and transferred to a new See City.

Details of the episcopal appointments follow. To each and every one of the prelates so honored greetings and best wishes are extended.

BISHOP NOA

The Most Rev. Thomas L. Noa, formerly Coadjutor to Bishop Edmond Heelan of Sioux City, Iowa, has been designated Bishop of Marquette, Michigan. He was ordained in Rome in 1916 and appointed Titular Bishop of Salona and Coadjutor of Sioux City in January, 1946.

BISHOP-DESIGNATE NEWELL

Rev. Hubert Michael Newell, superintendent of schools of the Archdiocese of Denver, has been named Titular Bishop of Zapara and Coadjutor with the right of succession to Bishop Patrick A. McGovern of Cheyenne. Ordained to the priesthood in 1930, he served in pastoral work and was named superintendent of schools in 1937.

BISHOP ATKIELSKI

Rt. Rev. Msgr. Roman R. Atkielski was designated Titular Bishop of Stobi and Auxiliary to Archbishop Moses E. Kiley of Milwaukee. His Excellency was consecrated on August 28. When appointed to the bishopric, he was serving as Chancellor of the Archdiocese of Milwaukee.

BISHOP-DESIGNATE McNULTY

The Very Rev. Msgr. James Aloysius McNulty, who is moderator general of the Mt. Carmel Guild and director of the C. Y. O. in the Archdiocese of Newark, has been named Titular Bishop of Methone and Auxiliary to Archbishop Thomas J. Walsh of Newark. Bishop-designate McNulty was ordained at Louvain, Belgium, in 1925.

BISHOP-DESIGNATE CAILLOUET

The Very Rev. L. Abel Caillouet, rector of St. Joseph's Church, Baton Rouge, La., has been named Titular Bishop of Setea and Auxiliary to Archbishop Joseph F. Rummel of New Orleans. Bishop-designate Caillouet was ordained in 1925 from the North American College in Rome.

BISHOP-DESIGNATE DONOHOE

The Rt. Rev. Msgr. Hugh A. Donohoe, editor of *The Monitor,* Archdiocese of San Francisco, becomes Titular Bishop of Taium and Auxiliary to Archbishop John J. Mitty of San Francisco. Ordained in 1930, Bishop-designate Donohoe taught in St. Joseph's College, the minor seminary in Mountain View, Calif., and in St. Patrick's major seminary in Menlo Park, Calif., until 1942, when he became editor of *The Monitor.*

BISHOP NOSER

The Very Rev. Msgr. Adolph A. Noser, S.V.D., an American-born missionary working among the inhabitants of Africa's Gold Coast, was elevated from Prefect Apostolic to Vicar Apostolic of Accra and named Titular Bishop of Capitolias. He was consecrated on August 22.

His Excellency was ordained in The Netherlands in 1925 and in 1939 was granted his long-cherished desire for missionary service when he was sent as superior to the newly established Gold Coast mission in Africa. He was made Prefect Apostolic there in 1944.

BISHOP-DESIGNATE NELSON

His Holiness Pope Pius XII has also named the Rev. Ansgar Nelson, O.S.B., a priest of the Priory of St. Gregory the Great at Portsmouth, R. I., to be Titular Bishop of Birta and Coadjutor to Bishop Johannes Erik Mueller, Vicar Apostolic of Sweden.

Bishop-designate Nelson, a convert to the Catholic Church in 1929, was born in Denmark and studied in America and in Germany. He was ordained in 1937. At present he is head of the Classics Department at Portsmouth's Priory.

BISHOP-DESIGNATE MUELLER

The Rt. Rev. Msgr. Joseph M. Mueller, pastor of St. Peter's Cathedral, Belleville, Ill., has been chosen by the Holy See to be Titular Bishop of Sinda and Coadjutor Bishop of the Diocese of Sioux City, Iowa. He was ordained in 1919 at the Pontifical College Josephinum, Worthington, Ohio.

COADJUTOR ABBOT KILLEEN

The Rt. Rev. Sylvester M. Killeen, O.Praem., has become Coadjutor Abbot with the right of succession to the Rt. Rev. Abbot B. H. Pennings, O.Praem., head of the Norbertine Congregation in America.

FATHER BYRNE

The Rev. Patrick J. Byrne, M.M., superior of the Maryknoll Mission in the Kyoto Prefecture of Japan, is the second American-born missioner to be honored at this time by the Holy See. He has been made Apostolic Visitator to Korea with the powers of an Apostolic Delegate.

Ordained in 1915, Father Byrne pioneered in both the Korean and Japanese missions of the Maryknoll Fathers and has served as Prefect Apostolic of Peng Yang, Korea, and Prefect Apostolic of Kyoto, Japan. He also served as Assistant Superior General of the Maryknoll Fathers and Rector of the Maryknoll New York Seminary. Father Byrne is now in Tokyo.

THE DIOCESE OF KANSAS CITY, KANSAS

As of August 15, 1947, the Diocese of Leavenworth became the new Diocese of Kansas City, Kans., with the Church of St. Peter, Prince of the Apostles, in Kansas City, becoming the Cathedral parish.

The change has been carried out by Bishop Donnelly, Ordinary of the See, in accordance with a decree of the Sacred Consistorial Congregation in Vatican City dated May 10, 1947. This decree changed the title and location of both the diocese and its cathedral.

The Priest and the Lay Apostolate

Under the patronage of the Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Catholic Action Study Department, National Catholic Welfare Conference, more than 100 priests from diocese throughout the United States, and from Canada, France, England, and Yugoslavia, met at the University of Notre Dame for the fifth annual Lay Apostolate Study Week for Priests. During the sessions leading laymen and priests connected with the lay apostolate movement urged more concentrated effort on the part of lay apostles and also greater effort among Catholic priests in the activities of the lay apostolate.

The Young Catholic Worker movement came in for special stress in more than one talk, and the teachings of Pope Pius XI were not only cited but basic to various discussions. The biblical, papal, liturgical and personal bases for the lay apostolate, and the specialized activities of the organizations within the apostolate were also discussed by speakers in attendance at the meeting.

The Most Rev. John F. Noll, Bishop of Fort Wayne, and Rev. John J. Cavanaugh, president of Notre Dame, were hosts to the gathering.

NATIONAL COUNCIL CATHOLIC MEN

Catholic Broadcasters Meet at Fordham—Radio Schedule—Catholic Information Advertising—Tri-State Congress

CATHOLIC BROADCASTERS MEET AT FORDHAM

ON August 16th and 17th, representatives of some eighty-eight organizations interested in Catholic broadcasting met at Fordham University. During the sessions a wide range of subjects of importance to Catholic broadcasters was covered; frequency modulation, programming, script writing, production and a general consideration of the problems connected with the policy of Catholic broadcasts. One of the main problems considered was the possibility of the formation of an Association of Catholic Broadcasters.

In a talk before the entire group, William C. Smith, radio director for the N.C.C.M., pointed out that the N.C.C.M. has a very definite interest in the work of local Catholic broadcasters. The N.C.C.M. desires in no way to dictate, but it does wish to assist local broadcasting in every way possible. Stating that this was in line with its mandate from the Bishops of the country, Mr. Smith observed that the N.C.C.M. was conceived as a coordinating body for Catholic activity throughout the nation. "The reason for this is obvious," he continued. "If we Catholics do not present a united front before a world torn by strife and dissension, we too shall fall upon evil days, and our message to a disunited world will fall by the wayside. Local broadcasters have, through the Radio Bureau of the N.C.C.M., a means of receiving from the source, the best and most recent thinking of the Church in this country on contemporary problems. N.C.C.M. has also many valuable and friendly contacts with other sources of thinking close to the heart of the nation, the Federal Communications Commission, the National Association of Broadcasters, and similiar organizations. Their decisions have a profound effect on local broadcasting. The N.C.C.M. has had almost eighteen years of experience with station relations, with network and local operation, and with over-all Catholic broadcasting policy. These services are available to the local broadcaster; assistance in these matters is the job we were commissioned to accomplish."

At the Communion Breakfast, on Sunday morning, the principal speaker was Eddie Dowling, noted star of radio. Accompanying Mr. Smith to the New York meeting was Stewart Lynch, of Wilmington, Delaware, treasurer of N.C.C.M., and member of the Radio Executive Committee.

Named to a provisional committee exploring the possibility of the formation of an association of Catholic Broadcasters were Mother Margaret, O.S.U., director of the Speech and Drama Department at the College of New Rochelle; Rev. Francis X. Salloway, director of the Essex County Catholic Radio Hour, Lynn, Mass.; Rev. Matthew A. Dubee, director of the St. Genesius Players' Guild, Montreal; Rev. Eugene Murphy, S.J., director of the Sacred Heart Program, St. Louis; Paul Taggart, director of the Catholic Forum of the Air, Wilmington; John V. Hinkel, publicity director of the University of Notre Dame; William C. Smith, radio director, N.C.C.M., and William Coleman, radio director, Fordham University.

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TRI-STATE CONGRESS

Social Action Program

Saturday, September 13

This program has been arranged by the Social Action Department of N.C.W.C. to afford those men who will be unable to attend the men's day on Tuesday an opportunity to participate in a program of social action, teaching, and discussion.

Session I—9:30 A. M.

Topic presentation 5 minutes each.

1. The Authority of the Church in Social and Economic Life.
   Rev. William Flanagan, Lansing.
2. The Purpose of Economic Life.
   Rev. Clement Kern, Associate Chaplain, A.C.T.U., Detroit.
3. Catholic Teaching on Property.
   Rev. Francis Flanigan, Professor of Moral Theology and Economics, Mt. St. Mary of the West Seminary.
4. The Norms of a Just Wage.
   Rev. Charles Hogan, Cleveland.
5. The Balance Between Incomes and Prices.
   Rev. Henry Wertenberger, S.J., Professor of Economics, University of Detroit.
6. The Right to Organize.
   Rev. Hubert Maino, Detroit.

DISCUSSION

Session II—2 P. M.

Topic presentation 5 minutes each.

1. The Function of the State in Economic Life.
   Rev. August Winkler, Director of Social Action, Diocese of Columbus
2. Reconstruction of the Social Order.
   Rev. Raymond Clancy, Director, Archdiocesan Social Action Institute, Detroit.
3. Techniques of Catholic Social Action.
   a. The Priest.
      Rev. George W. Higgins, Asst. Director, Social Action Dept., N.C.W.C.
   b. Association of Catholic Trade Unionists and Catholic Labor Schools.
      Mr. Jerry Hartford, Associate Editor, "The Wage Earner," Detroit.
   c. Catholic Conference on Industrial Problems.
      Miss Linna Bresette, Field Sec'y, Social Action Dept., N.C.W.C.
   d. Interracial Work.
      Rev. Robert McGinn, C.S.Sp., Detroit
      Miss Margaret Garrity, Washington.
4. Catholic Social Training and the High School Curriculum.
   Rev. Thomas Quigley, Diocesan Supt. of Schools, Pittsburgh.
5. Catholic Social Teaching and the College Curriculum.
   Sister Mary Honora, I.H.M., President, Marygrove College, Detroit.

National Council of Catholic Men Program

Tuesday, September 16

Session I—10 A. M.

Honorary Chairman:
The Most Rev. Wm. F. Murphy, S.T.D.
Bishop of Saginaw, Mich.

Presiding Chairman:
John W. Babcock
President, National Council of Catholic Men
Topic presentation 5 minutes each.

1. Closed Retreats for Men: "Apart from the World for the Good of the World."
   C. A. Pfeffer, Detroit Archdiocese.
2. Holy Name Society: "Holding Their Interest."
   Charles E. Leach, Columbus Diocese.
3. Rosary Crusade.
   Albert J. Zink, Toledo Diocese.
4. Lay Legion.
   Karl Martersteck, Cleveland Diocese.
5. Holy Hour.
   Leonard R. Nelson, Fort Wayne Diocese.
6. Block Wardens in Fort Wayne: "Grass-roots of Organization."
   Martin D. Johnson, Fort Wayne Diocese.

DISCUSSION

Session II—Luncheon

Topic presentation 5 minutes each.

1. The Narberth Movement in Battle Creek; "Leaflets with Punch for the Apostolate of the Press."
   John L. Donnelly, Lansing Diocese.
2. Catholic Radio: News and Views.
   John Hinkle, Fort Wayne Diocese.
3. Catholic Information: Newspaper Articles.
   John G. O'Connor, Indianapolis Archdiocese.
4. Catholic Evidence Guild in Indianapolis: "Explaining Catholic Doctrine to the Man in the Street."
   Thomas Sheerin, Indianapolis Archdiocese.
5. National Organization for Decent Literature.
   Foss Smith, Fort Wayne Diocese.
6. The Te Deum International.
   W. C. Bussing, Evansville Diocese.

DISCUSSION

SESSION III—2 P. M.

Honorary Chairman: MOST REV. ROBERT E. LUCEY, S.T.D.
Episcopal Chairman, Department of Lay Organizations,
National Catholic Welfare Conference
Presiding Chairman: JOHN W. BABCOCK
President, National Council of Catholic Men
Topic presentation 5 minutes each.

1. St. Vincent de Paul Society in Lansing.
   John B. Dakin, Lansing Diocese.
2. Blood Donors.
   Emmet J. Cullen, Toledo Diocese.
3. Catholic Youth Work: "Men Helping Youth to Help Themselves."
   Brother Patrick Furlong, C.F.P., Cincinnati Archdiocese.
4. Saginaw Salvage Bureau.
   Fernando Borey, Saginaw Diocese.
5. Knights of Columbus: "Catholic Activities Committee at Work."
   Raymond Bernert, Steubenville Diocese.
6. Serra International in the Tri-State Region.
   Arthur Hellyer, Chicago Archdiocese.

DISCUSSION

SESSION IV—4:30 P. M.

1. Catholic Labor Institutes: "Trade Unionists and Catholic School Teaching."
   Norman C. McKenna, Detroit Archdiocese.
2. Catholic Physicians' Guilds: "Catholic Doctors Uphold Their Ethical Code."
   Dr. Wilfrid Gill, Cleveland Diocese.
3. Catholic War Veterans: "Fighting for a Christian Peace."
   Nicholas Wegener, M.V.C., Detroit Archdiocese.
4. The Interracial Council in Detroit: "The Soul of Man Has No Color."
   Charles Smith, Detroit Archdiocese.
5. Men's Discussion Clubs.
   Donald Dossin, Grand Rapids Diocese.

DISCUSSION

RADIO SCHEDULE—SEPT., 1947

THE CATHOLIC HOUR

Sundays, 6:00-6:30 P. M., EDT
NBC Network
RT. REV. MSGR. LEO J. STECK
Archdiocesan Director, Catholic Rural Life Conference
St. Louis, Mo.
Subject: "The Church in Rural Life"

Sept. 7—The Modern Crusade.
Sept. 14—Religion and the Rural Home.
Sept. 21—Missionaries in Rural America.
Sept. 28—Women's Part in Rural Life.

The music on the Catholic Hour during the month of September will be provided by the Choir of St. Francis Xavier Church, St. Louis, Mo., under the direction of Adrian Johnson.

THE HOUR OF FAITH

Sundays, 11:30-12 Noon, EDT
ABC Network
REVEREND JOSEPH N. MOODY
Professor at Cathedral College, New York City
Subject: "Survival in Crisis."

Sept. 7—The Light that Points the Path.
Sept. 14—The Vision that Grasps the Real.
Sept. 21—The Wall that Guards the Vision.
Sept. 28—The Wax that Holds the Honey.

Music by the Hour of Faith Male Quartette and Instrumental ensemble, under direction of Paul Creston.

FAITH IN OUR TIME

Thursday, 10:15-10:30 A. M., EDT
NBC Network
REV. VINCENT MCCAULEY, C.S.C.
Superior, Holy Cross Missionary Seminary,
Washington, D. C.
Subject: "From Here to There"

Sept. 4—Looking Backwards to Tomorrow.
Sept. 11—Those Who Work for Nothing.
Sept. 18—Religion for the Lost-Found.
Sept. 25—Fulfilling the Promise of Faith Now.

Music is provided by a baritone soloist and organist.

CATHOLIC INFORMATION ADVERTISING

400,000 readers of the *Indianapolis News* have the opportunity of gaining information about their Catholic neighbors, through the work of the Indianapolis Knights of Columbus, Council 437. In a letter to the N.C.C.M., John G. O'Connor explained that ever since December 1945 weekly advertisements have appeared in the Indianapolis newspaper containing pertinent information about Catholics and their practices.

Headed by the caption, "That You May Know Your Neighbor Better," the ads were created for the purpose of engendering understanding of Catholic practices by non-Catholics. Inquiries on anything Catholic were invited, and correspondence courses were offered. The interest created by these articles which are written by a committee of clergy appointed by the Archbishop, has resulted in at least six direct conversions. Hundreds of letters from non-Catholics were received by the Indianapolis Council, some from states as far distant as California and Georgia.

This activity, explained Mr. O'Connor, is an outgrowth of the Narberth Movement, now directed by the N.C.C.M. Protestants have congratulated the K. of C. on their civic service, and the articles even prompted one minister to visit the offices of the Council to inquire about the obligations of two of his parishioners who were to marry Catholics.

NATIONAL COUNCIL CATHOLIC WOMEN

Institute on United Nations—Reaching Round the Globe—Late News of the I.U.C.W.L.—Southwest Regional Conference

INSTITUTE ON UNITED NATIONS

MARY H. MAHONEY

We are pleased to bring to our readers information on the forthcoming Institute on the United Nations, sponsored by the N.C.C.W. Committee on International Relations, of which Mrs. Mahoney is the National Chairman.

"IF ONLY one per cent of the people of the United States are interested actively in peace through justice and charity—then we shall have peace," is the challenging statement made in a recent radio address by the Rev. John M. McCarthy, of the Chicago Archdiocesan Mission Band. Commenting on the fact that the public opinion of our people can be a light of hope to millions of desperate sufferers throughout the world, he pleaded with his audience to "give the United Nations the support of your public opinion—talk about it to your friends whenever the opportunity arises. But plead for a strong United Nations—a just United Nations . . . ask God to guide them and to give them courage to do what is right and just and decent."

Members of groups affiliated with the National Council of Catholic Women should respond readily to this urgent plea, for many of them since the days of the Dumbarton Oaks Conference have been trying to exert an influence on public opinion for the just solution of problems in the post-war world. Resolutions were passed at our recent national convention in support of the United Nations, and recommendations made for strengthening this agency to preserve peace. In its communications, the N.C.C.W. Committee on International Relations has constantly suggested means of arousing and stimulating a continued interest in the field of foreign policy.

But the urgency of present world conditions prompts all Americans to even increased efforts, for, as Anne O'Hare McCormick expresses it, "It was never so clear as now that public opinion makes policy in this country, and never so clear that this country makes policy for the world."

In order that the influence exerted on national policy by our Catholic women may have a solid foundation of information and philosophy, the Committee on International Relations of the National Council of Catholic Women announces an Institute on the United Nations to be held in New York City, October 30-November 2, 1947. Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN Affairs, and consultant to this Committee, is aiding with programming. More detailed information will soon be forthcoming, but the following schedule has been tentatively arranged:

Thursday Evening, October 30: Registration; meeting, with addresses on "The Catholic Attitude Toward the United Nations," and "Women's Responsibility In International Affairs."

Friday, October 31: Morning and afternoon at Lake Success and Flushing (if a plenary session of the Assembly is scheduled). Delegates or members of the Secretariat will discuss the General Assembly, the Economic and Social Council, the Commission on the Status of Women. There will be a tour of the building followed by luncheon, and a talk on the Department of Public Information of the United Nations. There will be, undoubtedly, an opportunity to audit meetings of the Commissions scheduled for the day. Evening: Report on the International Congress of Catholic Women, held in Rome, September 11-16.

Saturday, November 1: Morning and afternoon sessions will deal with problems of relief and economic reconstruction, i.e., Displaced Persons, International Refugee Organization, the Marshall Plan, as well as Human Rights, UNESCO, and the strengthening of the United Nations. Evening: Free.

Sunday, November 2: Discussion of implementation and programming by the Committee on International Relations, with adjournment in the early afternoon.

Can your group afford to miss this Institute? Please mark the dates on your calendar; notify the members of your organization of the preliminary plans. If it is at all possible, please see to it that your group is represented at the Institute. For

the four-day meeting, a nominal registration fee will be charged. Hotel reservations, where requested, will be handled through the kindness of the Brooklyn Diocesan Council of Catholic Women. Additional specific details will be sent later to diocesan and national organization presidents and committee chairmen; letters of inquiry and applications may be directed to the Committee on International Relations, in care of the National Council of Catholic Women.

Make arrangements at the earliest opportunity for a representative to be present and to report on the sessions, so that in ever-increasing numbers our women, as active and well-informed members of a democracy, may effectively mold public opinion to the end that the world's statesmen may meet the challenge offered by the Holy Father on June 2 when His Holiness, appealing to "Our sons and daughters throughout the universe," said, "The task confided to you in this crucial hour is not to conclude a weak and timid peace with the world, but to establish for the world a peace really worthy in the sight of God and man." (Cf. CATHOLIC ACTION, July, 1947.)

REACHING ROUND THE GLOBE

THE constant interest of the N.C.C.W. in the varied activities which concern women today is reflected in its representation at meetings here and abroad and in the exchange of ideas and information afforded by visits to the headquarters office of women from other lands who are engaged in furthering the social mission of the Church.

Two visitors, en route to the Congress of the International Union of Catholic Women's Leagues in Rome, which will be attended by six national officers of the N.C.C.W., were Srta. Mercedes Recaurte, Bogota, president of the national board of the young women's Catholic Action group of Colombia, and Srta. Laura Rivera, Cali, member of the Cali diocesan board of the young women's Catholic Action group. They discussed with Miss Ruth Craven, N.C.C.W. executive secretary, the work being done in their countries and here. Undoubtedly this will be of value to the groups they represent when they meet again in Rome.

Mrs. R. F. Morrell, visitor from Cuba, advised Miss Craven that the Women's Catholic Action League of Cuba is sending three or four delegates to the I.U.C.W.L. Congress. Mrs. Morrell is Vice-President of the National Board of the League of Women of Cuban Catholic Action.

The N.C.C.W. President, Mrs. Henry Mannix, who will be an N.C.C.W. delegate to the International Union Congress, and who is the N.C.C.W. observer at UN, discussed the work of the United Nations at a luncheon given in her honor by the San Francisco A.C.C.W. Mrs. Mannix was on the West Coast attending the biennial conference of the Associated Alumnae of the Convents of the Sacred Heart. Mrs. G. Russell French, president of the Detroit A.C.C.W., also attended the conference of the Alumnae of the Sacred Heart and was entertained by the San Francisco A.C.C.W.

Council women attended, and reported back to their groups, the *Mountain-Plains Regional Conference* of the United States National Commission for UNESCO, held in Denver, Colo., May 15, 16, and 17. The attendance of 1,780 delegates made this meeting an outstandingly successful one. Mrs. T. A. Cosgriff, national director, Province of Denver; Mrs. Thomas G. Garrison, past national president; and Mrs. S. M. Stevens, past president, Oklahoma City-Tulsa D.C.C.W., were among those attending for the N.C.C.W. They reported great interest in the session of the Religion Section which called for the utilization of local community religious forces to further the work of UNESCO. The contribution which should be made to UNESCO by religion was forcefully expressed in these words taken from the statement of principles prepared for the Religion Section: "The preamble to the Constitution of UNESCO declares that among the final causes of war are suspicion and mistrust in men's minds, and that these attitudes must be displaced by a sense of the dignity and equality of men, and a spirit of mutual respect if permanent peace is to be realized. It asserts that peace depends on justice and liberty, on a spirit of mutual assistance and concern, and on the moral solidarity of mankind. Such qualities are essentially spiritual, and it is in arousing, nurturing, and molding these attitudes, upon which UNESCO declares its success to depend, that religion makes its most significant contribution to the movement. For religion comprehends those moral and spiritual experiences that stimulate motivation, direct purpose, enhance energy, strengthen conviction, and increase fellowship on the higher levels of human living—in short, that produce the requisite fundament of spirit on which the nations can be effectively united in action." N.C.C.W. has a real contribution to make to UNESCO, for, as stated in the Religion Section, "the primal contribution of any religious group to world community is the establishment of fruitful human relations in the immediate neighborhood in which that group operates."

Since the education of children is a vital concern of Catholic women, the N.C.C.W. requested Miss

Mary Unnewehr, Cincinnati District Council president, to represent the Council at the *National Conference for the Improvement of Teaching,* held by the National Education Association of the United States in Oxford, Ohio, July 3, 4, and 5. The plan of the Conference and subjects of general interest were presented at a meeting of the full membership, followed by group meetings of specialized interest. Miss Unnewehr was assigned to the group studying "Teacher Adjustment to a Dynamic Society." Group meetings were reported at the general session with discussion from the floor. A subject of special discussion interest was released time for religious instruction.

In taking part in movements which seek to promote the welfare of our people, N.C.C.W. was represented by Miss Catherine Jarboe, of the headquarters staff, at a regional meeting of the *National Committee for Traffic Safety,* held in Washington, May 27. The Committee seeks to publicize the Action Program adopted by the President's Highway Safety Conference last year. Local groups can do much toward focusing attention on traffic accidents and hazards so that steps may be taken by the various States to reduce this highway danger. Next October, during the week of October 6-10, approximately 10,000 safety-minded people from the United States and a number of foreign countries will meet in Chicago for the 35th National Safety Congress and Exposition. In addition to a special women's luncheon meeting, the Congress program will contain many sessions of particular interest to women which will assist them in carrying out their safety efforts in their own communities.

LATE NEWS OF THE I.U.C.W.L.

ACCORDING to a news story just released, the International Union of Catholic Women's Leagues is one among twenty-two international organizations to which the Committee of the Whole of the Economic and Social Council of the United Nations has voted to give Consultative Status B.

It is expected that when the matter reaches the Economic and Social Council, it will approve this action, since the same governments and their representatives are involved in both instances.

Consultative Status B permits the groups to have summaries of memoranda prepared by them circulated to members of the Economic and Social Council by the UN Secretariat and allows members of the organizations to discuss economic and social matters with a special committee of the Council.

This is welcome news, coming as it does on the eve of the Congress of the International Union in Rome.

Mme. Steenberghe-Engeringh, president of the International Union of Catholic Women's Leagues, in a letter to headquarters, written before this news, expressed appreciation to the N.C.C.W. for the favorable impressions created by members of the Council appearing for the Union before UN groups.

That the Catholic women of the United States, generally, have been interested in the work of the International Union and its first post-war Congress in Rome, is attested by the immediate response made to the letter sent by Mrs. Mannix, N.C.C.W. president, to presidents of diocesan councils and of affiliated national organizations of Catholic women. To date, $2,000 has been sent to the Treasurer of the International Union and responses are still coming in. In acknowledging the first contribution sent, Mme. Steenberghe-Engeringh expressed her infinite gratitude to the Catholic women of the United States who were thus generously helping, in advance of the Congress, to defray the costs of printing, correspondence, and other expenses incidental to the Congress. Mlle. Romme, the treasurer, wrote: "Please do express our very cordial thanks to the generous donors."

The prayers, too, of the millions of American Catholic women united with those of their sisters in every country of the world will assure to the Congress the guidance of the Holy Spirit.

LAST CALL!

CATHOLIC TRI-STATE CONGRESS — GRAND RAPIDS, MICH., SEPT. 12-16

OF SPECIAL interest to all N.C.C.W. affiliates, especially those in Michigan, Indiana, and Ohio. Special follow-ups to each day's sessions with National consultants of N.C.C.W. Committees. P.-T.A. Committee luncheon on Saturday. Luncheon on Tuesday, in all-day N.C.C.W. program on Training for Lay Action in Women's Organizations.

ALL reservations made direct with Pantlind Hotel, Grand Rapids. Sessions in Civic Auditorium. Registration begins September 11.

SOUTHWEST REGIONAL CONFERENCE AT EL PASO

IN April, these pages carried the first notice that the N.C.C.W. had accepted the gracious invitation of His Excellency, the Most Rev. Sidney M. Metzger, Bishop of El Paso, and the El Paso Diocesan Council of Catholic Women, to hold an N.C.C.W. Regional Conference there, October 19-22. Nine Archdiocesan and Diocesan Councils are co-sponsors of the Conference—Denver, Los Angeles, San Antonio, Amarillo, Corpus Christi, El Paso, Galveston, Monterey-Fresno, and Oklahoma City-Tulsa. The region includes the Provinces of San Antonio, Santa Fe, Denver, and Los Angeles.

A Regional Conference is designed to lay special emphasis on the particular needs of the region and the part that women's organizations can take in meeting them. The theme of the Southwest Regional is "The Catholic Woman in Her Community," and the sessions of the Conference will discuss the numerous fields in which Catholic women's societies and their individual members can play an important role.

The Southwest Regional opens on Sunday, October 19, with a Pontifical High Mass in St. Patrick's Cathedral. During the day, visitors will be the guests of the El Paso D.C.C.W. for a sightseeing tour of the city, and a reception and tea at Loretto College. The first session of the Conference will be on Sunday evening, at which the keynote addresses will set the pattern for the discussions of the ensuing three days.

The Conference program features a Leaders' Workshop, to consider the techniques by which the Catholic woman's organization can most effectively prepare its members for bringing Catholic thought to bear upon the problems of the community. The first in importance of these techniques is the topic of the session on Monday afternoon—lay participation in the Church's program of religious instruction. The series of talks on Monday evening, under the general topic "You and Your Community" will analyze the aspects of "Its Religious Life," "Its Schools," and "Its Economic Life."

The sessions on Tuesday will present further information on community needs, with emphasis on How Volunteers May Extend the Work of the Professional. With the clarification that comes from mutual discussion of this point in their respective fields, both the professional and the volunteer in women's organizations will find their work increasingly effective. The dinner session on Tuesday evening broadens the topic of the Conference theme to consider "The Influence of Catholic Women in the World Community." At this time also there will be given a resume of the recently-concluded Congress in Rome of the International Union of Catholic Women's Leagues.

The fourth and concluding day of the Regional will be devoted entirely to the parish unit of Catholic women's groups, with practical application on the parish level of the preceding days' discussions. All of the sessions are planned to encourage audience participation, in order to have them of the greatest possible assistance to those attending. The Conference is open to all Catholic women, especially to Council officers and chairmen and leaders of N.C.C.W. affiliated groups. Special meetings are planned for the clergy who are spiritual moderators of women's organizations. A resume in Spanish will be given of each day's proceedings, at the evening session.

The headquarters for the Conference is the Hilton Hotel, and all reservations are to be made by writing to Mrs. Arthur Ortiz, 704 Wellesley Street, El Paso. N.C.C.W. and the host D.C.C.W. of El Paso extend a warm welcome to all women's organizations of the region to attend the Southwest Regional Conference.

With Our Nationals

National Catholic Women's Union . . . At the end of the fiscal year on June 30, the total of the Relief Fund, inaugurated by the N.C.W.U. in the spring of 1946, amounted to $64,428.97. Of this, $51,384.80 has been forwarded to War Relief Services-N.C.W.C. In response to requests of Chaplains in Germany to supply food packages to priests, sisters and needy families with children, the Bureau of the National Catholic Women's Union has also spent, since the beginning of the winter of last year, $3,650 for this purpose.

Catholic Daughters of America . . . At the recent Board meeting, the Supreme Directorate of the Catholic Daughters of America decided to ask each Court to hold a soap and towel shower for the opening meeting of the fall program as part of their intensified effort in the general relief program of War Relief Services-N.C.W.C. The Board also voted to support the Institute on the United Nations, to be held in New York, October 30 to November 2, under the sponsorship of the N.C.C.W. International Relations Committee.

Senior counselors from 25 of the 33 States in which Junior Catholic Daughters are organized registered for the third national Leadership Institute and Workshop held by the Junior C.D.A. at Notre Dame College, South Euclid, Ohio, August 9-15. The program, which combined a spiritual retreat and a demonstration of the entire Junior program, was under the direction of Miss Beatrice M. Hoffman, national director of the Juniors.

the Government of Argentina that it would accept approximately 400 Displaced Persons per month under its regular immigration quota and an unlimited number of persons monthly over and above this quota. . . . The Argentine Government also agreed to pay one half of the transportation expenses of the Displaced Persons entering under its immigration quota. The problem now resolves itself into having the IRO pay or provide the necessary financial assistance to implement this program.

It is to be noted that France has agreed to take 50,000 Displaced Persons and Belgium 35,000 Displaced Persons to alleviate their labor shortages. England has expressed a willingness to take certain numbers of these people and has already begun to accept them. Australia has indicated a desire to receive small numbers, while Canada officially has agreed to take about 5,000 Displaced Persons.

All such efforts at solving the momentous problem of the Displaced Persons are scattered and uncoordinated. If the problem is to have an effective and complete solution it will be necessary for the International Refugee Organization to conclude agreements with every nation desiring to accept these people. Each one of the United Nations, where freedom still exists, should participate in this program. The agreements with the individual nations must contain the pledge that these nations will carry out their own responsibility to the Displaced Persons whom they agree to accept. Homes and employment, medical care, and eventual rights of citizenship, education and legal rights, are among the minimum standards that should be provided. Safeguards of the refugees' rights such as might be provided by private voluntary agencies in the countries of reception must be carefully established.

Most of the governments which, up to the present time have made agreements with the Intergovernmental Committee on Refugees, have sent their own immigration selection committees to Europe to select the types of refugees that each country desires. It would seem under a comprehensive agreement between all suitable governments and the new IRO that the selection of refugees should be made by unbiased representatives of the IRO. It is only in this fashion that all of the Displaced Persons will eventually be resettled in countries where the refugees' cultural, educational, and physical backgrounds may find proper environments.

There are in and out of the Displaced Persons Camps, children whose parents have either been lost or killed. Most of these children are Catholics. The governments of USSR, Poland, and Yugoslavia are particularly interested in having these children returned so that they may be reared under state care in the political philosophies now existing in their particular country. Some provision should be made for the resettlement of these children in lands where they may be reared in the religion of their parents and under conditions of comparative freedom.

American Catholics should be particularly interested in this question of the resettlement of these refugees and Displaced Persons. Christ's admonition to His followers to "love thy neighbor as thyself" is clear to every God-fearing individual. This love and this charity is specified for our neighbors both far and near. We are scarcely in a position to distinguish one neighbor from another. And our neighbors certainly include those Displaced Persons and refugees in Germany, Austria and Italy—the same as the person who dwells in the adjoining house or who occupies the nearby bench in the factory.

American Catholics should be particularly interested in fostering legislation to permit the entry into the United States of a substantial portion of the Displaced Persons now in Europe.

America, whether it relishes its newly-acquired position or not, is looked upon by all the smaller nations to assume a world leadership in diplomatic, political, and economic affairs. Our country must set a definite example for those who still cherish freedom. If we are to provide this example, we must willingly admit a sizable number of Displaced Persons to our country. It is America's Christian duty.

POINTS FOR DISCUSSION

1. Discuss real causes (including political, religious and territorial) for the existence of a Displaced Persons problem in Europe.

2. What responsibilities do the United Nations have to the Displaced Persons?

3. How can the community of Nations discharge its responsibility to the Displaced Persons?

4. What peoples or individuals can rightfully be classified as Displaced Persons?

5. What considerations must enter in choosing candidates for immigration to any specific country?

6. Discuss the types of publicity that might be employed to make the problem of the Displaced Persons clear to the people of any country. This might be considered in the United States, for example, in relation to the Stratton, Ferguson and other bills which represent America's response to its responsibility in this matter.

7. What are the responsibilities in justice and charity of American Catholics to the Displaced Persons?

8. What should be the functions and responsibilities of voluntary and religious immigration committees in the countries of reception?

9. Consider the special problem of displaced unaccompanied children, the great majority of whom are Catholics.

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CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1947

7—Catholic Conference on Industrial Problems—interracial regional meeting, Detroit, Mich.

7-11—International Union of Catholic Women's Leagues—International Congress, Rome, Italy.

12-16—Catholic Tri-State Congress, under the auspices of the Lay Organizations Department, N.C.W.C., Grand Rapids, Mich.

15—Consecration of the Most Rev. Thomas J. McDonnell, as Titular Bishop of Sela and Auxiliary Bishop of New York, in New York City.

18—Enthronement of the Most Rev. Thomas A. Boland as second Bishop of Paterson, in Paterson, N. J.

23-25—Provincial Eucharistic Congress (Centennial of Diocese), Buffalo, N. Y.

23-25—Catholic Committee of the South—7th annual convention, Charlotte, N. C.

October, 1947

1-5—Holy Name Society—4th national convention, Boston, Mass.

7—Consecration of the Most Rev. Hugh A. Donohoe as Auxiliary Bishop of San Francisco, in San Francisco, Calif.

10—Catholic Press Association of America—annual fall Mid-West regional meeting, Columbus, Ohio.

10-13—National Conference Catholic Charities, New Orleans, La.

19-21—Confraternity of Christian Doctrine—regional congress for the Province of Baltimore, at Richmond, Va.

19-22—National Council of Catholic Women—Southwest regional conference, El Paso, Tex.

23-24—Confraternity of Christian Doctrine—regional congress for the Provinces of San Antonio, Santa Fe, Mexico, and Central America, at San Antonio, Tex.

28—Consecration of the Most Rev. L. Abel Caillouet as Titular Bishop of Setea and Auxiliary Bishop of New Orleans, in New Orleans, La.

November, 1947

4-6—Confraternity of Christian Doctrine—regional congress, Province of New Orleans, Biloxi, Miss.

21-26—National Catholic Rural Life Conference—25th national convention, Lafayette, La.

28-29—Catholic Art Association—annual convention, Davenport, Iowa.

March, 1948

Mar. 31-April 2—National Catholic Educational Association—45th Annual Convention, San Francisco, Calif.

The Movement of Christian Rebirth

The text of the discourse of His Holiness, Pope Pius XII, to an Italian group of women, members of "Christian Rebirth," and the Ladies of Charity of Rome, given in Vatican City on January 22, 1947.

AT the dawn of the history of the Church, during the reign of Trajan, Saint Ignatius of Antioch penned a thought which fascinates even modern minds as the discovery of a treasure of experience two thousand years old. "In times in which it is the object of the world's hatred, Christianity is not a matter of persuasive words but of greatness." (ad Rom., 3,3)

This passage of the heroic Bishop and Confessor of the Faith comes back to our mind in seeing this gathering here before Us, beloved daughters. This movement of "rebirth" is the expression of the spirit which dictated that thought to the martyr of Christ. For in reality, in the religious crisis of our time—the most grave perhaps that humanity has experienced since the beginnings of Christianity—the reasoned and scientific exposition of the truths of the Faith, as efficacious as this may be, actually is not in itself sufficient. Nor would the measure, too often so limited, of a Christian life based on conventional habits be sufficient. Necessary today is the greatness of a Christianity lived in its fullness with persevering constancy. There is necessary the strong and courageous array of those—men and women—who, living in the midst of the world, are at every instant ready to struggle for the Faith, for the law of God, for Christ, with eyes fixed on Him as a Model to be imitated, as a Chief to be followed in the work of their apostolate. Such is the aim which you, beloved daughters, have proposed for yourselves.

Firmness of Faith

And above all, yours must be souls of full, integral, Catholic faith. Even recently, Christianity has been given advice—if it wishes to preserve a certain importance, if it wishes to survive a stalemate—to adapt to modern life and thought, to scientific discoveries, and to the extraordinary power of technical development in the face of which its traditional forms, its ancient dogmas—would now be nothing but lights of the past that are nearly extinguished.

What an error and how it reveals the vain illusion of superficial minds. They seem to want to place the Church, as on a Procrustean bed, within the narrow confines of purely human organization as though the new configuration of the world, as though the prevailing dominion of science and technical advancement should occupy the entire field and leave no place whatever for the supernatural life which everywhere gives such abundant evidence of itself. These things are unable to abolish or absorb the supernatural life. As a matter of fact, those marvelous scientific discoveries (which the Church welcomes and encourages) tend to emphasize with greater force and efficacy than ever before "the eternal power of God" (Rom. 1, 20).

But modern thought and life must be brought back and re-won to Christ. His truth, His grace, are no less necessary to the humanity of our time than that of yesterday or of the day before, of all centuries past and future. . . .

Strength of Christian Life

To the firmness of Faith you unite the courage of taking seriously the observance of the Commandments of God and of the entire law of Christ and of His Church.

And truly this is not of negligible merit, especially in present-day circumstances. When one carefully examines the conditions in which you live, the present viewpoints and habits of life, the modern world with its miseries and misfortunes and also with its temptations and its almost diabolical allurements, the tyrannical pressure of organizations of a monstrous power, one must acknowledge that to remain faithful always and everywhere, without reservation and without compromise, to the Commandments of God, there is needed day-by-day a self-discipline, a constant effort, a self-denial which reaches, at times, heroism, which is the characteristic sign of the testimony of blood. . . .

It is right then that you frankly ask: The word of Christ. "And He said to all, 'If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.'" (Luke 9, 23.) Does it hold true even today as in the past? Yes? Then it must be for us our rule of life. For in all her conduct, in personal matters as well as in social relations—marriage, family, profession—is woman, no less than man, perhaps free to decide her own affairs arbitrarily and to her own liking? Or on the other hand, must she not in every situation recognize that there are questions whose solutions always depend on God? If this is the case, away with cowardice and every vain fear; If God so commands He will not fail to give, with the precept, the help as well, with which to accomplish it.

From this your resolution: to prepare the way of the Lord, a straight path to His will (Cf. Is. 40, 3), first of all in your own life, then in the life of your neighbor. We bless this intention of yours. May God vivify it with the celestial dew of His grace.

Ardor of Zeal

Moreover, firmness of Faith and courage of action are still not enough for your desires; they must kindle in your hearts the luminous and ardent flame of zeal. Resolved, as you are, to practice fully in your lives as young ladies, as brides, as mothers, the holy law of God, you must cooperate in the field in which circumstances prepared by Providence have placed each one of you, to bring back souls to the one Lord and Master. . . .

Such, in the meaning of the full work of redemption and every apostolate, whatever may be its form, is nothing more than a participation in the redemptive work of Christ. The effort to draw a clear line of separation between religion and life, between the supernatural and the natural, between the Church and the world, as though they had no relationship with each other, as though the rights of God had no value in all the multiform relations of daily human and social life, is completely alien to Catholic thought and openly anti-Christian. The more, therefore, that dark (obscure) powers increase their pressure, the more they endeavor to banish the Church and religion from the world and from life, so much the more necessary on the part of the Church is stubborn and persevering action to re-conquer and bring all the fields of human living to the gentle reign of Christ, so that its spirit may pervade human life more widely; its law may reign more sovereignly and its love may triumph more victoriously. This is what is meant by the Kingdom of Christ. This duty of the Church is an extremely arduous one; however, they are but deserters, deliberate or deluded, who, obeying a misconceived supernaturalism would reduce the Church to a "purely religious" field, as they say, while in so

doing they only advance the strategy of their adversaries.

Against such trends, you are offering courageous resistance as is appropriate in our times. Therefore, we have with satisfaction learned of your formation, of your experiences, of your happy successes. We bless your diligence and we invoke upon you the fullness of the strength and grace of Christ.

Various Aspects of the Apostolate

In this Apostolate you follow the word of the Divine Master—"The Kingdom of God comes unawares." (Luke 17, 20.) Your actions do not take the form of public manifestations. In general that which refers to organization is intended in this case to remain in the background and to be restricted to that which is purely necessary. At the outset, we referred to you as a battle array. However, your counter-offensive is organized and carried out not amidst rumble and agitation but in peace and in contemplation, with silent prayer, with sacrifices known only to God, with constant good example, with a forthright profession of your solid convictions and of Christian principles within a circle of persons who think and act differently, with slow, continuous, progressive action exercised on them to bring them back, little by little, to Christ.

Without doubt, no undertaking, whatever it may be, can have stability and permanence without a minimum of organization. This, however, although indispensable, always remains a means and only a means of the Apostolate. Similarly, public gatherings have a value in themselves. As a matter of fact, in some cases they may be necessary, particularly when your opponents make use of them with great display for the purposes of propaganda. For the purpose toward which your movement is directed you have chosen the correct method of operation; the way by which you are advancing is sure and you may follow it with confidence.

The moderation, the prudence which are appropriate to the exercise of your zeal may not be regarded as mere passiveness or enervating monotony. Quite the contrary! Each one of you, applying herself to the common task, must give to it her own character, her own temperament, her own gifts and personal qualities. As a matter of fact, the confluence of these qualities, so varied in themselves, gives to your friendly cooperation its harmony and its special characteristics. All of you can and should lend to the enhancement of the Apostolate of exemplary life, of prayer and of sacrifice. But precisely on this point, apart from what is a strict obligation for all the Faithful, there remains a broad field in which physical capabilities, so different in each one, and generosity of heart, with which—granting good judgment and the right intention—you accept the inspirations of grace, must determine the fitting and proper measure of your action.

This difference in the measure and form of goodness finds its application in the natural as well as the spiritual order. To those among you whose economic conditions or other favorable circumstances or a particular ingeniousness and aptitude permit the exercise of the Apostolate of Charity in behalf of the needy, We say with Saint Paul: "Be not overcome by evil, but overcome evil with good" (Rom. 12, 21). To the spirit of calumny, of evil accusation, of envy, of hatred, of cruelty, of oppression, you answer untiringly, with goodness and love, love in your heart, love in your speech and love in your daily tasks.

How could we omit at this time to address our paternal word to the band of the "Ladies of Charity" who are here present, who have recently held with splendid results a Congress to render their work more efficient and more adequate to the present needs of the poor? Let the expression of Our satisfaction, of Our encouragement and of Our good wishes also be extended to you, ever watchful helpers of the poor. . . .

There remains to be considered the Apostolate in the strict sense of the word, the Apostolate of immediate personal action for the benefit of one's neighbor to win him back to Christ. This is not for everyone. There are needed special qualities, a foundation, a formation which cannot be but the privilege of an "elite." However, even granting this, the ability for this religious Apostolate differs widely according to the individual. Endeavor, therefore, to know yourselves in order to become, each one in her own way, messengers of God. Whatever may be the personal manner or, so to speak, the characteristics of each one, the dominant quality that you must develop in yourselves is that spiritual greatness so magnificently exemplified by the Martyr, Ignatius.

You have set before yourselves high aims, beloved daughters! You are in need, therefore, of enlightened and generous zeal, of an unshakeable trust in God, of strong and abundant help from on High to reach and develop these aims with unfailing eagerness. . . .

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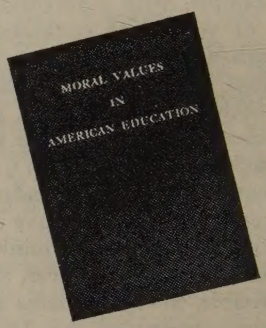

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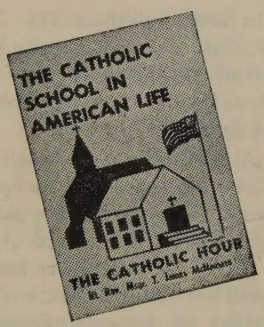

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